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under Gregorian or Protestant affiliation. There is a new unity and understanding. These people need leadership. The missionaries among the Armenians are not successful as measured by the number of converts they baptize but in accordance with the degree to which they make themselves needless as an outside evangelizing agency. The missionaries hold a mandate from God only during the immaturity of the cause in Armenia. They have already organized a committee to raise half a million dollars to rebuild the churches and schools of Armenia and to send missionaries to less-favored regions. There seems to be one more people who will take our missionary job away from us. The Kurds were thrown into close affiliation with the Armenians during the war and a close sympathy has arisen. There is a theory that the Kurds have an Armenian ancestry. At any rate they are preparing to help educate the Kurds and evangelize these people of the mountain fastnesses who live by their wits and sword. For many years the Armenian

Protestant churches have felt it their special home missionary work to evangelize the Kurdish-speaking Armenians. So here is a latent force to associate with the American missionary organization.

There has been little success in evangelizing the Turks. The solidarity was too great and the converted one had to flee for his life. But with the occupation of portions of Turkey by the Allies there has been some change. The seed sown in other years has begun to bear some fruit: "In Marash a group have accepted Christ and have called themselves a Turkish Protestant church." While the heat of race feeling is on, Turkish and Armenian Christians will maintain separate organizations in those regions where the two peoples are thrown together. The danger of the return of the Turkish dominion over Armenia is fraught with gravest dangers to Christian missions. The Turks without their empire are open to the gospel, "but if their hopes of empire are gratified the fear of death may once more lay hold on those who are groping for the light."

## RELIGIOUS EDUCATION

### **The Formation of Public Opinion**

If propaganda rules the world but not the propaganda of the church, it is time that the church animated by the true spirit of Christianity should assume the leadership of the moral opinion of mankind. *Religious Education* for April presents a timely article by Charles A. Ellwood, Ph.D., dealing with this problem. Once the propaganda of the church did rule the Western world for narrow and selfish ends and stifled religious and social progress. But our

time finds the world looking toward an awakened Christian church, eagerly awaiting its contribution in the creation of a public conscience. Except in the control of the liquor traffic there has hardly been an organized effort on the part of the Protestant churches to control public opinion. If the world is to be saved for Christianity, the churches must be more effectively organized at once for the guidance of public opinion.

It is necessary to realize that laws and institutions mold largely individual char-

acter and that back of them lie the mores or moral standards of a people. The mores are the result of past public opinion. Now it is absurd to think of having a Christian society with pagan mores. It is the Christian task to create the kind of public opinion that will assure healthy moral standards for the future. We have much barbarism instead of Christian good will in our present political, economic, and personal relations. It is all the more essential in a democratic land that the popular habits of thought be Christian because of the increasing rôle that public opinion plays in the ruling of the nation. Such public opinion is the organization and co-ordination of individual judgments about a certain core of agreement. We have at least this core of agreement that church members want a Christian society—a society based upon good will and mutual service.

Public opinion must not be confused with the lowest mind or the average mind in the group which forms the opinion: "It may well represent the matured judgment of leaders and specialists who are in close touch with the public. Nor must public opinion be identified with public sentiment. For it is a more rational collective judgment resulting from the interaction of many individual judgments. Its strength depends upon its degree of rationality and the deliberate and open discussion that goes into its formation. Public sentiment and popular emotion can exist without public discussion, are conservative and frequently destructive and reactionary as in popular hysterias, while public opinion through reactional discussion is constructive and creative. Freedom for

discussion is essential. Co-operation between the church and social science will do much to lift social science above materialistic and anti-Christian attitudes.

The church can use the following agencies for the creation of public opinion and its guidance: friendly social discussion; organized discussion groups and to some extent public forums; the press—and here indirect methods will count most. The majority of those connected with the press and in responsible positions especially are church members. The church needs to insist that Christian managers and editors do their full duty in creating Christian public opinion. A direct use will be made of the daily and weekly newspapers and magazines. Sensational methods discredit themselves, but on the other hand there has been too much timidity in employing psychologically approved methods in presenting the Christian cause to the public; the chief agency that the church can legitimately employ is peculiarly its own—the church school. Here concrete biblical and social material can be used to further Christian principles. It must be something more than an abstract presentation. Good books on social and economic problems with a Christian background and a textbook in sociology with a Christian viewpoint may be no more out of place in the Sunday-school room than a book on Christian theology. "Let the church use not only the key of Christian ideals, but also the key of scientific social knowledge." Concrete problems vitalize the church. The Sunday school should not mean merely the grouping of children and adolescents, but the mobilizing of the whole church

for the study of Christianity in molding the creative public opinion of our world.

### **The Religious Day School**

In recent years the religious day-school idea has been developed quite rapidly. These schools are not sufficient for the religious education of the child but they are efficient. The time for these schools is in summer and should not be less than from four to six weeks in duration. Most of them are only held twelve days, a small number three weeks, and a still smaller number six weeks. An efficient Sunday is presupposed, and a six months' preparatory class weekly by the pastor for each child above thirteen years of age. Howard R. Vaughn in *Religious Education* for April discusses the religious day school, and his significant work as a pioneer in this movement who has achieved results should add much weight to what he has to say about it.

1. It brought a high educational skill to the church when it had confessedly lost its religious educational vision. The material equipment was quite accessible, but the biggest task was to erect a standard of religious teaching which was both scientific and vital. The laboratory method was followed by able and consecrated teachers, but public-school methods could not be transferred bodily into the work of religious teaching, not so much on account of the principles involved, but because there was such a difference in the subject-matter. The process was prolonged because of the short period in which teachers and schools were accessible for this purpose during the summer vacations.

2. The religious day school has performed a great service to the church in transferring to it need discipline in recognizing constituted authorities. Many of the churches had fallen into a chaotic condition in the matter of discipline.

3. It has secured a few consecutive weeks for religious education. One week of dynamic education has done more in many cases to permanently impress the child with religious values than many years of periodic instruction in the Sunday school. It is cumulative and gains momentum as time passes.

4. It also secures unity for most of the children of a given congregation. It is a contagious and inspiring group atmosphere.

5. Educational science is the same, whether applied to history or the Bible, and we have been able to secure able teachers who had been trained in our normal schools and colleges. The teachers have been given their own grades and have been paid regular salaries. The curriculum includes graded lessons in the Bible, home and foreign missions, church history and church music—the really great hymns only are taught, and this is done with the thoroughness of the other departments. Twenty years of experience have developed a sound and effectual method of religious teaching. The school is just as vital in the country district with one teacher and twenty pupils as in the city with a large number of pupils and teachers. The vital factor is the trained teacher with the right spirit and outlook.

6. The object of religious education is not to fill the brain but to light a torch. The attempt has been made to translate the truths of religion into the experience

of the child. It is to enable the child to get the vision, spirit, and courage of Paul rather than dwell too long on the places he visited and the doctrines he preached. It seeks to make the youth of today feel the passion of Carey, Livingstone, Judson, who have done compelling and intelligent service for the Kingdom of God. It is not claimed that the religious day school has wholly succeeded in this last and chief objective, but it has not wholly failed.

**What Does Religious Education Mean to the Church?**

If the church would succeed in impressing upon its own constituency the practical meaning of the message of the Founder of Christianity it requires a more advanced sort of religious education. Such is the claim of George H. Betts, professor of religious education in Northwestern University in the June edition of *Religious Education*. He sets up a number of lines along which the church's religious educational program needs to be developed. The mass of people have a hazy and mysterious idea of the Jesus of the Gospels who lived and worked as a great religious leader. Investigations among college students show the fragmentariness and incidental nature of their knowledge of the Christian system. An understanding of the Jesus of the Gospels will help to bring men under the compelling grip of the personality of Jesus. His life will become a concrete standard of religious activity. The church has been least successful of all in bringing men into the actual practice of the principles of Christianity in individual conduct and social relations. That is why we have had so much unrighteousness, oppression, injustice,

strain, and hatred among men, institutions, and nations. Religious education is not a panacea, but it does give training for a vital religious consciousness and helps to build a constructive program of religious conduct.

There are three factors that condition a full religious experience: (1) Religious knowledge. In the mind of the child there needs to be built up a rich and appealing concept of God. The child needs to have an intelligent and fruitful approach to the detail of the life of Jesus the revealer of God. He needs a knowledge of the Bible that will give him these dynamic conceptions. These constructive religious ideas will be built into the life of the child "line upon line and precept upon precept." Fruitful religious knowledge must come to the child in a natural and gradual way and cannot be satisfactorily grafted on. (2) Religious attitudes. The ideas, loyalties, devotions, appreciations, volitions, and expanding consciousness of God in life cannot come in a day. Only that which grows up as an integral part of the individual's life can be a real dynamic for his life. This is not to have growth take the place of divine influence. It is to endeavor to prevent life from ever breaking connection with the Divine, rather than to require the divine power to reclaim a soul that should not have been allowed to go astray. In this way the divine life can exercise its most vital and lasting influence. (3) Carrying Christian ideals over into practice. The person who has from the earliest years been led to think and act according to Christian standards will have them as part of his life-habits. Habit is a great factor in the control of our living. The sharing

of time, money, and sympathy with others from the earliest years will vitalize the service way of living throughout the individual's whole career.

The church must use religious education to make its program effective. In fact, it must be one of the church's primary considerations. The church must act according to the fundamental laws of growth. "The church cannot substitute special effort for conversions, though conversions will as a matter of course often occur in connection with the evolving of religious consciousness." Valuable as preaching is, it cannot be substituted for education in the case of either the adult or the child. (1) Religious education will take the church back to the method employed by its Founder. He was first of all a teacher. The church cannot hold its constituency in fundamental loyalty to Christ without an increasingly adequate program of religious education. "Only as the modern church becomes a teaching institution, making the religious nurture and training of youth its first care and obligation, standing out above all other interests and enterprises whatever, will it be able to take its place as a regenerative agency in society." (2) With fundamental religious standards as part of the lives of its members through an efficient kind of religious education, the whole life of the church will be energized in facing its great tasks. Then vigorous and constructive preaching will truly count. (3) Religious education can cure narrow sectarianism and claim an allegiance on the part of folks to the fundamental purposes of the church. (4) It can give the church intelligent direction in the regeneration of the world.

### **Church School and Public Opinion**

Fred Leslie Brownlee in *Religious Education* for June deals with the relation of the church school to the formation of public opinion in the different fields of social endeavor. Ambassador Morgenthau's story of the Turkish absorption of the Armenians and throwing around them a Turkish environment from their youth up illustrates the psychological influence of environment. Fifty years Prussianized Germany by placing about the youth of Germany the ideals of a military autocracy and national egoism. Modern religious psychology recognizes that men and women do not inherit their religious and social presuppositions, but these are acquired through social contacts. The idealism of Jesus has not innoculated the national and economic policies of any nation in striking fashion. No government or economic group has committed itself to the social standpoint of Jesus in a full frank fashion. There is progress in unselfishness, but there is a long stretch ahead.

The church as the institution strikingly responsible for the spread of the Christian spirit is imperfect and has made many blunders, but it is sitting at the feet of Christ attempting to grapple with the moral and spiritual problems of the time. It is the one and only institution frankly committed to the idealism of Jesus. It surely has a grave responsibility in shaping modern public opinion according to Christian standards. It is a big challenge and leaders and workers who would even "die for the cause" are needed. There are four big things that the church school must do: (1) The Home Department needs to be rejuvenated. True it is to take educational

care of the aged, infirm, shut-in. It needs to be solicitous about the cradle-roll group. But beyond this the whole nurture of the home must guide the work of the Home Department. Public opinion begins in childhood with the development of the child's ideas. To make the ceremonies, tasks, attitudes, and ideals of the home Christian is to go far toward forming a Christian public opinion. (2) The next step in Christianizing public opinion is for the church school to socialize its own curriculum. The cultural and biblical materials used must be selected for the purpose of transforming life. The investment and use of money should have attached to it the high standards of service. Something different from the present "grab-game" must be inculcated. If Americanism is "a certain idealistic spirit instead of a matter of technical knowledge of laws and constitutions," then others than the foreigner need to be Americanized in America. Who gave us the divine authority to Americanize this foreigner? (3) The third big opportunity to form public opinion is through the church-school worship. The hymns, prayers, and ideals presented should meet the needs of our time. The work here is very spotty as yet. Social democracy must be saturated with the idealism of Jesus. (4) We need a sane and workable practice of social service and internationalism. All need to contribute to a common fund for the time of misfortune. It is a harmful educational method for the rich to be taught a smug charity for the poor. Children need to learn the meaning of justice and righteousness. Adequate means for earning a satisfactory living should be

helped along in the public opinion of all mankind. In international policy many believe in the missionary enterprise who by their international policy exploit those to whom the gospel is taken. The church school can help to bring an enlightened Christian public opinion to bear upon international relationships. In short, we need to Christianize all social, economic, national, and international ideals. We must sing, dramatize them, and live them with the boys and girls of our time.

### **The World of Consumption**

The matter of consumption is brought before the readers of the *July Church School* in a stimulating way by Arthur E. Holt. Many things that we buy are not desirable for their own sakes but because others have them. We are suffering even more from competitive consumption than from competitive production. Country people attempt to imitate city people and betray a feeling of inferiority rather than the solidarity and pride of being country people. There is the competition in ostentation and display. "Conspicuous waste becomes a recognized method of advertising respectability." This leaves a spirit of mental discomfort and unwholesome striving. Country people should intelligently set their own standards of consumption and not be pulled off the mark by a wasteful competition with city people. They can have what they want and in addition the labor-saving devices that lighten work. All this has been set forth suggestively by Dr. T. N. Carver.

There is the twofold problem of teaching people what they ought to want and making it possible to get it. A better religious consciousness and a

dignified and noble kind of self-respect should be part of the program of religious education. The sin of wastefulness and ignorant display is in urgent need of presentation. Simple, wholesome, and intelligent standards are much needed. In the face of the widespread and stimulating advertising, people must learn to choose with moderation. We need such a campaign in behalf of sensible buying. We have a number of co-operative leagues in Great Britain and America whose aim is conscientious and efficient buying. Here men need moral and spiritual attitudes. These the church must help develop.

The prophets and the writers of the New Testament have many statements that bear upon simplicity in dress, food, and houses. Sunday-school teachers can do much to exalt this ideal of simplicity. This should go far toward the redemption of people from the material and spiritual waste of competitive consumption of our present time.

#### **Shall We Close Our Church Schools During the Summer?**

In the July number of the *Church School*, Sydney A. Weston brings before the Sunday-school workers the problem of the church school in summer. Many schools are following the plan of the public schools in closing until fall. This may be a lazy way of meeting the problem and it may result in lowering the religious life. There is general agreement that we are facing a serious problem in religious education. More time for religious education is answered in many instances by closing the school during the summer. War and the flu epidemic did much to demoralize the church schools. This situation was aggravated

by the severity of last winter. It must be admitted that some schools in the city must be closed during the summer because of the exodus of the families therefrom. However, in many ways the summer months with the favorable weather are the finest in the year. The number of hot Sundays is less than the number of cold and stormy ones during the winter.

This does not mean that the same teachers or the same program should be followed during the summer. It is recognized that the teacher needs a vacation. The length of it will depend upon the circumstances. It will be necessary to supply special teachers for a part of the summer session. In many communities they can come from the college young people home for the summer. In other instances summer boarders will be accessible as recruits. These special teachers will not serve throughout the whole summer, but will be allotted certain Sundays. Such teachers will bring fresh points of view. The graded lessons recognize the need of a special course of study for the summer months. Two good summer courses are "The Good Vacation Lesson," and "Your Flag and My Flag." These studies have stimulating missionary stories, suitable hymns and Bible passages, and there is a close contact with nature which brings the child close to God. The summer Sunday sessions may not be confined to the four walls of the Sunday-school. The program needs to be more varied and flexible. The serving of cool lemonade is not out of place. God makes the summer as well as the winter and speaks through it with myriad voices. It may be a great opportunity for calling to our assistance in religious education the wonders and beauties of nature.